

The New
**COMMAND
RENEW'D.**

OR,
Love one another.

Being an
Endeavour after the *unity* of
the Spirit in the bond of Peace,
by several *Uniting Principles*.

Among which there are *ten Rules*
for a *right-understanding* of Scripture,
very useful for these divided times.

B Y
RALPH VENNING.

Pfal. 133.1. *Behold, how good and how
pleasant it is, for brethren to dwell
together in unity.*

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T O

All who professe love to
the *Lord Jesus*, and yet
love not one another,
according to his example
and command.

Beloved,

Wish I could say of you as Paul did say 1 Thes. 4. 9. as of the Thessalonians, 1 Thes. 4. 9. as touching brotherly love, ye need not that I write unto you, seeing ye your selves are taught of God to love one another. But alas! there's need, yea never more need, that I should write unto you of brotherly love; for, whereas there is among you 1 Cor. 3. 3 envying and strife, and divisions, are ye not carnal, and walk as men? as taught of men, and not of God.

*At quis ego tantis, tantillus ego? What am I to such an undertaking as this? many (the unworthiest of whom I am worthy to follow) have gone before me, calling you to your calling, love one another. But doe they not all say, who hath believed our report? to whom is the arme of the Lord revealed? Doe they not all say, We have laboured in vain? We have cryed indeed in the chiefest places of concourse, yea in the * And in the high
concourse of the chiefest, even in the City * we the high
have uttered our words, and our lips dropt sweet- places of
esse; our voyce was love, love; live in love. the City.*

B 2

But

But no man regarded; all our counsels were set at naught.

Alas beloved! what hopes is there left for me to prevaile? if Paul's, if Apollo's, if Christ's words have not taken with you, can mine expect to finde acceptance? and yet me thinks I hope beyond hope, because I know that God hath all hearts in his own hand, and can turn them when and by whom he pleaseth; therefore though many out of their abundance have cast in much, I hope my mite will not be rejected. I must confesse I have for a great while forborn, lest I should be a reproach and derision daily; but I am now overcome, and that by importunity, not so much from without (which yet was much) as from within (which was more) for these words were within mine heart like a burning fire shut up, and I was weary with forbearing, I could not contain, For while I held my peace from this good, my heart was hot within me, and while I was musing the fire burnt, so that I could not

The most but * first speak with my tongue. and now with
of these my pen.

heads I said, yea to my self and others I often said,
were I was few of days, and therefore I was afraid
preacht and durst not shew forth mine opinion; I said,
at the days should speak, and multitude of years should
Tower of teach wisdom: but the spirit within me con-
London. strained me, and I spake and must speak that I
may be refreshed. My belly! (should I hold my
peace at such a time as this.) if this wine
should not have vent, would be ready to burst
like new Bottles.

But let me not (I pray you) accept [nor expect] any mans person, neither let me give flattering titles nor upbraiding language unto any

man; should I do so, my Maker would soon take me away. I know God would lay it to my charge.

Censures perhaps I may undergo, and I indeed expect it? but not from you: let the world s. offe, I care not, having learn't to passe through their good report and bad. I am not ignorant in what a narrow way I walk, how it concerns me to be cautious, both what I speak and how: for who would undertake to moderate the extreme immoderation of our days? and yet for my own part I am not solicitous (good meaning and innocency are carelesse, and seldome fore-think what to say) my conscience, yea God himself bears me witnesse, that I would not write a Syllable which should give offence. Teach me thy way O Lord, and lead me in a plain path, because of those which observe me. Psa. 27. 11

I would willingly blot out any expression which might be liable to suspition; for truly (as Caesar said concerning his wife) it is not enough not to be in fault; but things relating to loue, (as Caesars wife) should not be suspected to be in fault; I hope therefore if any thing do (seeing it is against my will if any thing do) escape me, which may seem to deviate rem the scope, viz. loue, that your loue (for love of that which I write for and from, viz, love) will cover it with a charitable construction.

I have forbore to instance in any thing touching any part or parties, which might but occasion a prejudice against any of the principles. For as Solomon saith, he that covereth a transgression seeketh love, but he that repeatesh a matter separateth very friends, Prov. 17. 9. And we finde it confirmed by experience, that such proceed-

ings, they do but (as Paul said of prophane and vain babblings) increase to more ungodlinesse, and their words (2 Tim. 2. 16, 17.) will eat as doth a Gangrene, of whom is, &c. I would there-

*Not loo-fore, and I wish all would forget that which is king so behind, that which is past, viz. * miscarriages much arising from strife and envy; and presse to that how they which is before, and yet to come, viz. * Love a- came in, mong brethren. I have not in the least made it as how my study or endeavour to dresse the matter in we may any habit, but plain; and I will give you my rea- get them son, viz. I would not have words stay the Rea- out, as one ders from attending the things. That eloquence said of offers injury to things, which draw us to ch- originall serve it; seeing words are onely for the matters fin. sake, and should be no other then would pro-

* The
more ex-
cellent
way.

Octavius Augustus had a speciall care to ex- presse his mind and meaning most plainly, and re- prehended Marcus Antonius for writing such things that men did rather wonder at, then under- stand.

Zeno was wont to say that he had two sorts of disciples, the one he called λογιστας who respect- ed nothing more then language; these he liked not so well: the other he called φιλολογος curious to learn such words as are fit to expresse things by, and these were his darlings.

Me thinks the Apostles discourse in 1 Cor. 14. shou'd silence all tinkling Cymbals; such as affect such words and phrases as rather tickle the itching ears of men, then affect their affections, or leave any impression on the hearts and con- sciences.

For my own part, I acknowledge it my principle (and I would be loth my practice should give it

it the lie) to speak to the lowest, and then I am sure the highest understand me; whereas should I (if at least I were able) speak to the highest, I should be to the lowest as a Barbarian. In short, I rather chose to speak shortly, though but five words, which may be to edifying; then to use ten thousand, which when men heare or read, they know not.

I had thought to have collected the severall heads, and have set them before you by themselves, but the whole book being but little, will soon be run and read over; and therefore I shall spare you the labour of reading, my selfe of writing, and the Printer of Printing.

Thus my beloved friends, having given you a foresight of what I have done, why and how; and hoping that these things which are cast in by the way are not cast away; I shall say no more, but pray that it may come unto you with a fulness of blessing, and be instrumentall to unite your hearts in love; which will satisfie the desire, and fulfill the joy of him, who can joy in nothing, but in being the

Servant of Christ,

Ralph Venning.

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THE NEW COMMAND RENEWED.

O R,
Love one another.

Part I.

GOD's *one* and only design is, by the *words* of his mouth, & the *works* of his hands; to bring forth his own * *Image* in all times and dispensations; and that is *oneness*. Gen. 1. 27. When he created man, he made him in likeness and image of himself, *one*; yea, though he created Male and Female, yet were they not Gen. 2. 24. two, but *one* flesh.

When this Image was defaced, and man continued not in his uprightness, *that is*, in his simplicity and *oneness*; that which God aimed at in the restoration of man, was the reparation of his image *oneness*: that God and man might be *one* againe. Yea, that in Christ all things in Heaven and Earth, which were fallen out *with*, & fallen away from man; upon his falling away from God, might be gathered together into *one*. Eph. 1. 10.

Yea,

Yea, all the dispensations and dispensators which God hath left in the world are to *disappear* and be no more, when once the Saints come in, or (more emphatically) *into the unity of the faith*.

Ἐπεὶ τὸ
ἑνὸν α.

Eph. 4. 13.

Ἐπισφύρις

so read

1 Cor. 16.

18.

*He with-
out us is
not made
perfect.

That is (as I with submission conceive) when the *Jews* and *Gentiles*, the fulnesse of them shall be called in (and come to the knowledge) or rather the acknowledgement of the Sonne of God, unto a perfect man; * or the man at age, and the measure of the stature of the fulness of Christ; Christ (I mean mystical) is not yet a perfect man at age, is not yet in fulnesse; nor will be, till all his Members both *Jews* and *Gentiles* are brought forth. Now when these shall be brought into the unity of faith, which is the acknowledgement of the Son of God, &c. then is Gods design of onenesse accomplisht.

Ezek. 11.

19.

Now to the effecting hereof, God hath promised to bestow on his people one heart, Ezek. 11. 19. which is not only in relation to their being new horn, and so being one with God; but as the *Jews* went with one heart to *Jerusalem*, that they might build the Temple, so in relation to this design of the unity of Faith, God will knit together the hearts of his people, that they shall flie together like Doves to the windows: yea, & ere they are aware (I believe) they still find their souls made like the Chariots of

Isay 90. 8.

Cant. 5. 12.

Amminadab, or a willing people. In a word, the top & consummation of all the happiness, which Christ prays for his, is [John 17. 21.] that they all may be one, as thou Father art in me & I in thee, that they also may be one in us. Indeed the glory of all our hereafter glory will be, an onenesse of communion with the Father, Son, Spi-

rir; and one another in God, who is *one* in all and all in *one*.

But seeing that as yet there seemes to be a breach not only between the *Jewes & Gentiles*; but between them who have attained to the knowledge and *acknowledgement* of the Son of God; I shal endeavour to bring the Saints to keep the *unity* of the spirit in the *bond* of peace, Eph.3.4. for there is but *one* body, *one* spirit, *one* hope, *one* Lord, *one* faith, *one* Baptism, *one* God & Father &c. of all, who is *above* all, and *through* all, and in you all.

Now that we may walk together in *one* way, it is requisite that we be of *one* heart, and that which conduceth most hereunto, is, that we be of *one* mind: for the more *unity* there is in judgement, the more there's like to be in *affection* (because *likenesse* produceth *liking*) and the more *oneness* there is in affection, the more there will be in practise and conversation; the more *union* there is, the more *communion* there will be, and the better; the lesse *union* there is in judgement and affection, the lesse and worse will our *Communion* be.

And seeing we can hardly live together unlessse we love together, or as the Prophet saith (*Amos 3.3.*) Seeing we cannot walk together unlessse we be agreed, I shall (as God enables me) lay down some *principles*, which if read (as written,) without prejudice and partiality, will not a little provoke and conduce to *union* and agreement.

The first principle.

1: That we may meet to agree together, let us agree to meet together, and that's meet; for
saith

* Meetings saith the Prophet, how can two walk together, unlessse they * meet and come together? so I would read that, which we read, unlessse they * agree together: meetings are the *Poarch* or entry into agreements: And me thinks Christians should not be much intreated to treat together; surely 'tis to be feared, that they are loth to agree, who are loth to meet about an agreement

Object.
hindrance
of mee-
ting.

Ob. But what makes the Saints so backward to meet about an agreement?

Ans.

These three things.

1. Self-Conceit.
2. Pride of heart.
3. Satans policie.

1. Self-conceit.

Mat. 26.
26.

Having
exhorted
to love

Rom. 12.

10. he

adds v. 16.

Be not wise

in your own

conceits.

1. A self-conceit that each of them is in the right; every man hath a good opinion of his own opinion. Every man puts it off from himself, and instead of saying as did the *Disciples*, (when Christ told them, one of you shall betray me) *Master is it I?* most are ready to say, *Master 'tis not I.* Most men instead of confessing their blindnesse, aske like the scornfull *Pharisee*, are we blinde? so loth are men to suspect there own defects. It was just so in the time of the division between the *Roman* and *Grecian Churches*, each justified themselves, and neither would acknowledge themselves, to be in the error. But Christians hear a little; if you think your selves in the right, I hope you think so on good grounds, and not that you are in the right meerly by thinking so: now if your grounds be good upon which your conceits are built

buile, you need not be afraid, nay you may be encouraged to produce them with boldnesse, 'Tis to be suspected that they who refuse to bring forth their strong arguments, have no strong arguments to bring forth. Christ tells us, *Joh. 3. 21.* that he that doth truth (*& he that holds truth*) cometh to the light, that his deeds may be made manifest, that they are wrought in God. *Joh. 3. 21.*

If mens arguments be pure and good, they will not be the worse, but the more confirmed by being weigh'd, if they be found either base mental, or counterfeit, the discovery will ingage them to part with them, and to take their part no longer, lest they deceive their soul; in short, if they be good, they may do good, they may help others to see the light; if bad, 'twill be a mercy they were produced; for you are losers while you follow darknesse and lying vanities.

2. The second hindrance to a meeting about agreement is *Pride of heart*; Men are loth to be the first movers, lest they should be thought timorous and willing to yeeld, but beloved Christians, Christ Jesus did not so; God and we had never met nor had been reconciled together, had not God come to us first. Though God were offended by us, and had thence just reason to be for ever offended with us, yet he sounds a truce, and makes the first tender of agreement; shall we not walk as we have him for an example?

2. Let:
pride of
heart.

'Tis very observable, that while any one party is low, it pleads for moderation and reconciliation; but when it hath got the staffe in its hand, it scarce mends, much lesse practises either. *Ab Christians*, the very Heathens will shame us; for *Aristippus* an Heathen, though elder then *Aeschine*, who began the strife, sues first

first for peace: shall we not be friends, said he to *Æschines*? *Christians*, I beseech you goe to one another, and say as *Aristippus*, shall we not be friends? And oh that every one would answer as did *Æschines*, yes, with all mine heart.

3. Satans policy.

3. A third hindrance to a meeting about an agreement is *Satans policy*; we may take up *Pauls* words when he writes to the *Thessalonians*, 1 *Thes.* 2. 18. we had come unto you once and again, but *Satan* hindred us. *Christians*, why do ye not come one to another? why are ye not in your journey, tis to be feared *Satan* stands in your way and stays you.

2 Principle, right understanding.

The second Principle:

2. Bring met, labour for a right understanding, of each others mind; there is nothing makes men stand at such a far distance as a mis-understanding: 'tis with men now as with the men at *Babel*, the languages are confounded, and they understand not one another.

Three things beg of God.

At your meetings, seek God about these three things for a right understanding.

1 The delivery of truth to you.

1 That God would be pleased by his own Spirit to declare and make cleare his truth unto you; that he would make known to you, and make you to know what is his good, perfect and acceptable will, that so you may walk before him in all well-pleasing.

2 The delivery of you to truth.

2. Intreat God, that he would deliver you to the truth, as well as deliver the truth to you; not only that he would open his truth to your hearts, but also open your hearts to his truth that so you may close with every truth, embracing

cing and welcoming it as your ioy, though it should open you to never so many reproaches in the world.

3. Intreat God to remove all obstacles, and to 3 Remove that out of the way which stands in the way of ob-
way, and keeps you from understanding and stacks.
owning truth.

Such as these.

1. Self interest in holding any opinion ; no- 1 Self-
thing more hinders men from going to, or interest.
going from an opinion then the interest they have by holding it ; men do not care so much for the opinions they hold, as for what they hold by their opinions. Many a man thinks (I am confident) what Demetrius said [Acts 19.2, 7.] This craft by which we have all our wealth is like to be set at nought, and then we are like to come to nought.

Hence they begin to flie in the face of truth, and oppose it with outrageous rage, so dearly sweet, and sweetly dear is their darling gain ; They see they cannot have the Honey, unlesse they burn the Bees, and therefore fire them forthwith ; they cannot possesse the Vineyard unlesse Naboth be put to death, and therefore he must be dispatch't. When once the coppinghold of gain and honour is touch't, men begin to look about them, and will never call godliness gain, because gain is their godliness.

Beseech God therefore that you may be unselfed, and may lay down all your interest of gain and honour.

Let the truth of God be ten times dearer then tenths, or any income of gain and honour ; which

which cometh in by any opinion ; for (as some say) where gold grows, no Plant will prosper; so certainly no truth will be dear, nor have heart-room, where the love of money or honour hath taken place.

2. Intreat God to keepe you from *passionate discourses* and *disputations*; or from *passion* in *discourses* and *disputations*: For

The wrath of man worketh not the righteousness of God.

1. So much *passion* as there is, so much there is to no purpose ; yea to an *ill* purpose.

2. *Passion* usually ariseth more from and for self then *Christ*.

3. *Passion* hinders the efficacy of the argument; for the *tingling* of *passion* hinders the sound of truth.

4. *Passion* unfits a man for discourse, and confounds both memory and understanding ; so that as *Aristotle* hath observed *οἱ ἐν παθεὶ ὄντες τὸ ἀληθὲς κινεῖν ἢ δυνάμει*, they that are in *passion* cannot discern nor judge of truth.

5. *Christ* loseth more by the *passion* then he gains by the *disputation*; for while you seek to honour him, he finds himself to be dishonoured.

Δυσὸν λίσσιντων διαλεγεσθαι θυμικῶς, ὅ μὴ ἀντιμῖνον τοῖς λόγοις, σοφώτερον.

When two dispute, and th'one begins to rage, The other not retorting is more sage.

3 Prejudice.

3. Intreat God to remove *prejudices*, for that doth very much prejudice the entertainment of truth. *Ahaz* had such a prejudice against *Michaiab*, that he would not call him *Prophet*, but [1 King. 22. 8.] *Michaiab the son of Imalah*. There's one man, *Michaiab the son of Imalah*, but I hate him, for he never speaks good concerning me, but evil ; but as *Jehoshaphat* said to

1 King. 22.

Ahaz,

Ahab, Let not the King say so; even so would I say to you, Christians; let not Christians say of one another, this is a rigid man, I will not hear him; or this is a Sectary, I will not hear him. Beg of God that prejudice may not hinder closing with truth.

The third Principle

3. When God is sought, and you begin to discourse, deal faithfully as in the presence of God; use not policy and sophistry to vaile the truth. Do not ye equivocate nor mince your meanings, hiding it under dubious termes, but propose all things clearly. Affect not novelty or nicety of language, but speak in known and familiar phrases.

Many times there's such a do kept about termes, that before the discourse be ended, men lose themselves and the question too: therefore speak plainly and not in parables.* It's no little vanity to speak such words as will constrain you to use twenty, and sometimes twenty times more to explain what you meant

3. Principle, speak plainly & clearly.

Fit words are better then fine.

*How many 3000 words have these three words cost.

ἵππας αἰς ὁμοῖσι.

ὁμοῖσι.

4. Principle, heare much, say little.

The fourth Principle.

4. Be as willing to hear as to speak; a man should hear twice as much as he should speak, and it seems to be intimated in his having two eares, but one tongue. Were there in times of discourse more hearers and fewer speakers, there would probably be easier and speedier determinations; much talk hinders observation, and keeps things from being weigh'd. A man shall meet with such talkatives, as (like the

B

beat-

beating of an unbrac'd drum) are able to beat some men out of their wits, at least their patience: they are so confusedly busie, and so busily confused.

The fifth Principle.

5. Principle weigh what is spoken.

*Maldonate said of the explication of a place of Scripture, that it was most agreeable to antiquity, but because Calvin had so interpreted it, he would chuse a new one. Phil. 4.5

3. Weigh not who speaks nor how it is spoken but what is spoken. Yet should not overvalue, nor undervalue a truth, because ye like or dislike the party or his manner of speaking. Sometime (according to the Proverb) we dandle the child for love of the Nurse, and take up an opinion for his sake that brings it; * and others refuse an opinion because such a one holds it.

But Christians, consider what you do; would a man take poyson, though from a Father, or refuse a Cordiall though from an enemy? It was better said, *Amicus plato, and Amicus Aristoteles, sed magis amica veritas.* And the Apostles rejoyced that Christ was preached, though they that preacht him did it out of envy & to add to his bonds, *go from any man to go to truth, but go from no truth to go to any man.* As Christ said, the pollution is not from without, neither indeed (in this sense) the purity: What is the word the better for being in Pauls mouth, or the worse for being in Apollos? What is the Heavenly treasure the worse for being brought in an earthen vessell? or the better when handed to us by an Angell? is the word of wisdom the better for the Wisdom of words? or is truth the lesse beautifull because naked and not arrayed with Satin words, & silken phrases? what though a man have neither silver nor gold to give you, is not Christ worth the receiving?

*Tis

Tis strange to see how men are led into, and led out of opinions meerly by an opinion of the man. The *Philosopher* (though he were the same man and of the same mind) in his *squalid rag* could not finde admision, when *better robes* procur'd both an open doore, and reverence. *Bridnesse* and *readinesse* of *speech* with the *most* (though not with the *most judicious*) bears away the *Bell*, To go from *Aristotle*, though a man go to reason, is, or *had wont to be*, no small disgrace in the schooles.

Ipse dixit
I said all.

If *Herod* speak, then it is the voyce of *God* and not of man; but if *Paul* speake, then 'tis what will this *babler* say? Some cannot heare unlessse a *Doctor* preach; others will not heare if a *Doctor* preach. Surely *Christians*, these things ought not to be so; *truth* should be welcome to us though the *Devill* the father of lies brought it to us; and *nothing but truth*, though an *Angel* from *Heaven* be the messenger.

The sixth Principle.

6 Principle, cust-

6. Let not custome bear sway for or against an opinion. Let not Antiquity or Novelty make call'd him you respect or disrespect a truth; *father truth* self truth, for *truths* sake whether old or new. Though all not custom be old*, yet our sight of truth may be *Old truths new; why then should new light be a trouble to may come come, or tradition a burthen to others? why newly to should Divine or Orthodox, or Orthodox Divine light, God grow out of date? or why should not a Gospel- is not tied to a preacher be in season? Some like words and to time, for practices because of custome; others have no the gift of other reason for their dislike. Never walk by Illumina-
that hath been done, or what is done, unlessse it be rion. Dr,

Mat. 19. 8.

what ought to be done. Reduce things to their primitive institution; and then see what God saith of them, as our Saviour told the Pharisees, *Matth. 19. 8.* Though *Moses* for the hardnesse of your hearts suffered you to put away your *Wives*, yet from the *beginning* it was not so.

Men do now a days by *opinions*, as many do by their *cloaths*; some will keep to their great grandfathers habit and fashion: others as changeable as the *Moon*, think they are never in fashion, unless they be ever changing fashions. Some cannot like a *truth*, because 'tis not of *ancient standing*; others like it because it is of *yesterday*. Some can reverence none but *gray-hair'd* opinions, others like none but youthful and *smoothfac'd* ones. 'Tis true the * *multitude of years* teacheth wisdom, and so may the * *few of days*; 'tis *truth*, and nothing but the *truth*, and all the *truth*, which should haue our esteem, whether it be old or young; whether the first born of *time*, or the last.

* *Age.** *Youth.*

The seventh Principle.

7. In all discourses and disputations, use proper *Media* or arguments to prove your tenets by; bring not *Scriptures* to your *reason*, but your *reason* to *Scripture*, or judge reason by reason, and *Scripture* by *Scripture*. *Moral* arguments are not fit and proper to prove *natural* Principles by, nor in many things *rational* Arguments to prove or disprove *Scripture* by. Prove spiritual things by spiritual Arguments, as the Apostle hints to us, *1 Cor. 2. 13.* which things also we speak, not in the words which mans wisdom teacheth, but which the holy Ghost

1 Cor. 2. 13

Ghoſt teacherh, comparing ſpiritual things with ſpiritual; or judging ſpirituals with ſpirituals. The Apoſtle did not borrow words or Arguments from without, but fitted ſpiritual Arguments to prove ſpiritual things. Never draw Eccleſiaſtical concluſions from Political pre-miſſes.

The eighth Principle.

8. Diſcourſe not to cavil but to convince, or to be convinced. Many diſcourſe and diſpute more for faction then ſatisfaction, and hence come ſo many factions. 8 Principle
cavil not.

Many, yea too many, diſcourſe and diſpute to ſhew forth themſelves more then truth; taking more care to ſhew what may be ſaid, then what ſhould be ſaid: ever carping and making objections, when there needs none to be made.

The ninth Principle.

9. When truth is ſpoken yeild to it; men think it a ſhame to ſubmit and ſurrender themſelves after they have ſo long and ſo ſtoutly ſtood in the defence of their opinion: and therefore though they be convinced that their tenet is at leaſt ſuſpicious, like ſo many ſophiſters in the Schools, they ſtudie to evade by diſtinctions, rather then give glory to God in confeſſing their ſin. 9 Principle
yeild to
truth.

But Chriſtians, 'tis no ſmall conqueſt and victory that you obtain, when your ſelf, error & darkneſs is overcome and captivated by truth. 'Tis an honour to be overcome by truth; but to overcome the truth is ſhame. Plutarch makes it a great diſcoverie of proficiencie in verue, when
a man

The tenth Principle.

10. Princi-
ple,
practise
together.

10. When, and as far as you are convinced, practise. Go together as far as you can ; what need you part till needs must : you can agree to preach, here and pray together, though in other things you differ, *I have seen such sweet successe upon the Prayers of Christians met together, who have differed in several opinions,* that I cannot but beseech Christians, that they would not forsake the assembling of themselves together as the manner of some is.

Heb. 10.

25.

Phi. 3. 15.

Let us therefore Brethren, as many as be perfect, be thus minded; and whereto we have already attained, let us walk by the same rule: & if in any thing ye be otherwise minded, God shall reveal even this unto you.



PART. II.

More
uniting
Princi-
ples.

In the mean time let us like Christians observe these ensuing Principles. They are as salve and you may guesse at the nature of our wounds by them ; I shall leave the application of them to the blessing of God.

1. Princi-
ple, for-
bear-
ance.

Let us bear with one another, and forkeare one another in love : We are commanded to bear one anothers burdens, Gal. 6. 2, That so we may fulfill the Law of Christ; and we shall undoubtedly be commended ; for 'tis according to the good will of Christ, if we beare one anothers

thers burdens, I am confident 'tis a burden to many a soul that they are not in all things like minded unto their brethren; *Yea, 'tis not without some fear and trembling that in any thing they disagree from so many worthy and gracious men that are otherwise minded.* Oh help to bear, or at least bear with the burden.

You cannot keep the unity of the spirit in the bond of peace, -unlesse you forbear one another in love, as appears most plainly by their connection, *Eph. 4. 2,3.* forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace: this endeavour for unity and peace will be lost, unlesse God who bears with us, teach us also to bear one with another:

Take these reasons for forbearance.

1. *You all pretend, yea, I hope intend the same end: you professe one & the same designe, viz. the advancement of the Gospel of Peace, & the Peace of the Gospel Should ye not therefore in relation to this end, rejoyce that Christ is preach't though some should preach him out of envy & on purpose to adde to your bonds; it was Pauls joy Phil. 1.15. 16. 18.*

Reasons
for for-
bearance
1. the one-
nesse of
your end.

Why my dearly Beloved, are ye Ephraim against Manasseh, and Manasseh against Ephraim, seeing both are for Judah? Oh that Ephraim might not envy Manasseh, nor Manasseh vex Ephraim any more. See that remarkable Passage in *Mar. 9. v. 38.* saith *John, Master, we saw one casting out Devils in thy name, and he followeth not us, and we forbid him, because he followed not us, Christians, is not this many a mans language? forbid him, silence him; out with*

with him, down with him, Why so? Why, because he followeth not us, but Jesus *forbad John* to forbid him; for *vers. 39.* Jesus said, *forbid* him not; and he gives two reasons of it; First, no man which shall do a miracle in my name, can lightly speak evil of me. Secondly, *v. 40.* for he that is not against us, is on our part. *Christians*, can he be against you that is for Christ; what though he follow not you, he notwithstanding carries on Christs end; blessed God, *forbid* this, that we should *forbid* one another to do thy work.

2. You agree in the most and the best things
 2. Reason, The Fundamentals. and essentials of Religion
 you agree (in which you to whom I write do agree) are of
 in the far more worth, and therefore of far more concernment to ingage you, then circumstantialis
 most and and accidentals (the things in which you disagree)
 best. are to disingage you.

3. Consider that your selves also are men subject to the like infirmities with your Brethren,
 3. Reason, and subject to the like passions, and have also
 consider your failings? aberrations; in many things we
 your offend all; who is there that sinneth not; good
 selves. Lord! if thou should'st be so soon angry with
 us as we are one with another, who could
 stand? I beseech you to read this Scripture
 with all lowliness and meekness of mind, Gal.

Gal. 6. 1.

6. 1. Brethren, if a man (or as the margin reads it, although a man) be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meeknesse; why so? considering thy self, lest thou also be tempted. If thou be tempted, that which thou findest fault with, may be thy fault.

The second Principle.

2. Until ye are agreed, have charitadle thoughts, not hard and harsh censures of each others walking. Judge it rather to be conscience then stubbornesse, which ingageth men to oaks in different courses; You would have others think so of you; why will not you thin so of others? who would not think but that to have every mans good will, to keep the love of relations, to enjoy their liberties, men would comply with any thing, were there not an awe upon their consciences? whence it may arise, I will not question.

2. Charity

Love thinks no evil, viz. of others; as well as towards others. Love banisheth jealousies and suspicions, and so consequently censures,

1. Cor. 13.
5.*The third Principle.*

3. Draw not away your love when God draws not away his love; dare any man deny his love to that man, where God grants his love? If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*. But is any man beloved and a lover of Christ? Oh take heed, deny him not your love. Let that of the spirit which appears in him, draw thine heart more towards him, then that of flesh which appears, take off thine heart from him.

3. Principle, love whom God loves.
1 Cor. 16.
22.

We many times take notice of that which will divide, and not of that which will unite. A small error was soon espied in certain pictures of Apelles, when a thousand excellent touches were not at all observed. One houre of Eclipse caueth

causeth the Sun to be more gazed on, then a thousand fair days. Those souldiers who followed *Cæsar's* triumph, published his *vices*, but concealed his *vertues*. But dear *Christians*, let us rather say one to another, as *Queen Elizabeth* said to the Lord *Burleigh*, sit down my Lord, we make much of you, not for your bad leg, but for your good Head. Let us make much of each other and sit down together, not because there is badnesse in the feet; but because there is goodnesse in the head and heart.

The fourth Principle.

4. Principle, censure not intentions.

4. *Censure no mans intention, till his practice, either words or works discover his meaning.* Many times by their fears, jealousies and suspicious men create that in their hearts, which had never a place in the suspected parties imagination. *Jacob* was needlessly troubled and causelessly afraid; of his brother *Esau*, when nothing gave him occasion to suspect his brother, but his own guilty conscience, which told him he did deserve it; *Jacob* fears that he came to execute revenge, when he comes to welcome home his brother, and entertain him honourably.

Jealousie is as quick as *Martial Law*; arraignes, condemns, and executes all in a moment.

* Mistakes of things cause things to be done amisse.

* Nothing doth more hurt and wrong to friends then jealousies. Some cry out of some, these men intend nothing but *Anarchy* & confusion; so that shortly there will be no difference of (nor respect to) persons. Others cry out of others, these men intend nothing but *Lordship* and

and tyranny, to encroach all power into their own hands, and so to be Masters over our faith, and to lord it over the Lords inheritance. But Why are ye become evil judges of thoughts? are you the searchers of hearts? you would judge more righteous judgement in this to judge according to appearance.

The fifth Principle.

5: Do nothing whereby to incense and exasperate another. Provoke one another to love as much as you can, but to wrath as little as you may: nay, not at all. 'Tis becoming Christians to use soft words; and they turn away wrath; but many words stir up strife. Bitter words are like sharp swords they pierce to the very soule. But let others passion provoke your compassion. 'Twas sweetly said of Calvin concerning Luther, *Though he call me Devil, I will call him Saint.* Oh that Christians would learn that lesson of Christ, *When you are reviled, revile not again!*

Prov. 13. 1

Alas! do not men speak bitterly against bitter speaking; and write bitterly against bitter writings, becoming *inexcusable* thereby? for wherein they judge others they condemn themselves, being doers of the same things. Oh that Christians would overcome evil with good, passion with meeknesse, bitterness with sweetnesse; for a soft tongue breaks the bone, Prov. 25. 15. Oh how did Abigails affection conquer Davids passion, though heated seven-fold! And how did Davids kindnesse to Saul, make Saul confesse his unkindnesse to David! However others carry themselves toward us unbecoming

Rom. 2. 1:

becoming Christians, our carriage toward them should be no other then is becoming Christians.

A Publican will love where he finds love, and salute when he is saluted ; but you (*ah you Christians!*) dare to exceed and excell in love ; to love when you are not loved, (*though the more you love, the lesse ye be beloved*) to speak faire when you are ill-spoken of, not to render railing for railing, but contrariwise blessing, knowing that you are thereunto called.

1 Pet. 3. 8.

2 Pet. 2. 11.

Christians should be as the *Angels*, which are greater in power and might, yet bring no railing accusations before the Lord ; *Michael* the Arch angel disputing with the Devil about the body of *Moses*, durst not bring (*hearke ye Christians*) he durst not bring a railing accusation, but said *The Lord rebuke thee*. Let us do for the future, as *Johns* disciples did by their Master, when *Herod* slew him, *Mat. 14. 12.* they took up the body and buried it, and went and told *Jesus*. Let us bury in oblivion all railings and injuries, *onely go and tell Jesus, and say, Lord rebuke them.*

The sixth Principle.

6. Principle.
ple.

6. Go not about to make one another odiously representing things worse then they are. Many times the picture of the Lion is more dreadful then the Lion himself. Good Lord! in what black, ugly and deformed shapes do men set forth one another, as if they were monsters and no men?

Ab

Pudetque referte,

Ha

Hac dici potuisse, & non potuisse refelli.

Ab

*I blush to tell it,
That I can speak it,
But cannot refell it.*

Tertullus never strained his Oratory against Paul, nor Tobias & Sanballat theirs against Nehemiah, more then Christians (if at least they be as they are called) do strain theirs to bring one another under disrespect and odium.

The seventh Principle.

7. Draw not conclusions from other mens Principles and then say they are their opinions. We may make the same complaint as David, they wrest, torture and wrack my words. *Alas!* men set every thing on the tenter hooks, stretch and twist every Principle like a nose of wax. 7 Principles

Alas! What pity 'tis to see men invert and prevert one anothers words and at length to draw such conclusions as would make one think they mean what they never meant? 'Twere a good thing to interpret condidly, and when a thing will beare a double construction, to take it in the best sense. But we see by sad experience that Sophistry makes more Syllogisines then Logick doth:

So some mistook and misreported Paul, Rom. 3. 8. as if he had said, that we might do evil so good might come thereof. So the Jews depose that Christ said he would destroy the Temple at Jerusalem in three days and raise it again, when he spake of his Body, as appears John 2, 21. what words thus wrested and preverted may not be cal-

Psal. 56. 3.

Mat. 26. 61

Joh. 2. 21.

called heresie and (as they said of Christs words) Blasphemy? when if taken as meant, and in their proper sense, may be found very sound and consonant to truth. Take heed therefore of glossing or commenting upon anothers Text.

The eighth Principle.

8. Principle, do as you would be done to,;

8. Grant to others what you would have others grant to you. We are usually better at receiving then at giving; we care not how much we receive, nor how little we give, though it be more honorable to give then to receive; When our selves are inferiours and others superiours, we beg (as did the servant, *Matt. 18. 26*) Have patience a little, *have a little patience*; but when our selves are superiours, and others inferiours, we have no patience at all.

Jesus Christ sums up the law and the Prophets in this Principles [*Matt. 7. 12.*] Therefore all things, whatsoever ye would that men should do to you, do ye even so to them. This is all that the Law, viz. *love thy neighbour as thy self*, doth require, and the doing of it is the fulfilling of the law. 'Tis indeed a golden rule, a royall Law, the standard of equity, according to which we must converse with all men.

Iob. 16. 5

Oh Christians! did we make other mens cases our own, we should say the case is altered. *Iob* pleads thus with his friends, I could also speak as you, if your soul were in my souls stead, I could heap up words against you, and shake my head at you; But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

Many a great Commander have upon this very

ry consideration shewn themselves exceeding mercifull and kind to their captiv^e, considering it might be their own case, and then they would be glad of mercy. And indeed victory to generous minds is only an inducement to Moderation

See how Adonibezeks conscience lies in his face for his cruelty, when he himself was served by others as he had served others, *Judg. 1.*

7. And Adonibezek said, *Threescore and ten Kings, having their thombs and their great toes cut off, gather'd their meat under my table; as I have done so God hath requited me.*

The ninth Principle.

9 Do nothing in prejudice or partiality; the 9. Principle will make you an enemy to good, the 9. Principle, no other will make you a friend to evill. Prejudice will take in nothing, partiality will not partiality.

Alas! such is our misery that men part Religion, and love by parties. Men love not (as 10. Principle. God loves) without respect of persons; but men love such, because they take part with them and their designs; and have prejudice against others, because they are not their followers.

Till we love one another according as Christ hath given us Command and example, as he hath loved us, that is, as his, we cannot expect so sweet a concord, as then we may.

The tenth Principle.

10. Ascend or descend, go higher or lower, do any thing (Sinne excepted) that you may agree. Become all things to all men, if at last by any means

1 Cor. 10.

24.

meanes you may winne some. No such way to win one anothers love, as by denying our selves to seek one anothers wealth.

Nature is so in love with unity, that Particular beings will forsake their own interrests, their *elements* and centres which are their rest and happinesse, rather then there should be a breach or *vacuity* in nature ; and 'tis but reason that particulars should serve the universall, [*for they who so lose, shall save*] seeing that unlesse the vessell be preserved their Cabins cannot.

As Christians! how will ye thus seek every man his own, and not the things of Jesus Christ? Oh how glad am I! my joy is now fulfilled saith *John*, at Christs increase, though his increase be my decrease; and *Paul* would rather starve himselfe and never eate flesh while he lived, then do any thing which should offend or sadden his weake Brother.

Bodies ductile and tensile (*metalls that will be drawn into wires; wooll and towne, which will be drawn into yarne or thread*) have in them the appetite of not discontinuing so strong, that they will follow the force which *wire* draws and pulls them out, rather then discontinue or forsake their owne bodies.

Gratificlea the mother of *Cleomenes*) when he was loth to send her for a pledge into *Egypt*) said unto him; come, come, put me into a ship, and send me whether thou wilt, that this body of mine may do some good to my Country, before crooked age consume my life without profit.

O that their were such a heart in us, but to lay aside our own particular relations and interrests, that there may not be so many a breach

in the publick; let us be weak with the weak, as well as strong with the strong, that we may make up breaches.

PART. III.

For a further helpe to unity I shall lay down some other Principles to unite our judgments; and submit them to the judgment of the Saints, whether they speak according to God to no.

The first Principle.

1. Principle, make Scripture

1. **S**EEING there is nothing to be practised, judge. *Selected or taught, which is not agreeable to the mind of god, Let us make the word of God our Judge.*

The Scriptures (as is granted by all that I write to) are the touchstone by which all religious Principles and Acts are to be tryed. To the Law and to the Testimony, if they speak not according to this rule, 'tis because there is no light in them, *Isa. 8. 20.* Let nothing passe for current coine, which hath not this stamp upon it.

Certainly no Christian will refuse to make the truth of God contained in the Scriptures the judge of all he holds and practiseth, it being the basis of both, if they be laid on their true foundation; tis the tryal which tryes all; and therefore bring your opinions to the light, to see whether they be of God or no.

If the Scriptures write *jus divinum*, divine right upon any opinion, tis then authentick; but

all other authority is not. sufficient to command either faith or practice. The Bereans [*Acts* 17. 11.] were cal'd more noble then they of *Theſſalonica* because they did not take things upon trust, and believe *implicitly*, but searched the Scriptures dayly, whether these things were so. If any man or an *Angel from Heaven* bring you any other Doctrine, let him be accursed, *Gal.* 1. 8.

Certainly these are the undoubted, perfect and infallible rules for all matters of faith and practice, or God could not judge the world by them at the last day.

Let us do therefore as] the wise men, when they saw the *starre*, go up to *Jerusalem*, that is, to the Law and to the testimony, and willingly acquiesce in the Answer we receive from the Oracles of God.

The second Principle.

2. Principle, right understanding of Scriptures.

Three helps to understand

Scripture.

1. The Spirit.

Jam. 1. 5.

Luke 11.

12.

2. Labour for a right understanding of Scripture; for the want of this makes all our differences; we erre, not knowing the Scriptures. Every one indeed brings Scripture, but must bring their owne, not the Scriptures owne sense, for their opinions.

For a right understanding of Scripture take these three courses.

First, Consult with the spirit of God. None knoweth the mind of God, but the spirit of God, *1 Cor.* 2. 11. The *Philistians* by plowing with *Sampsons* beiser, came to know his riddle. If any therefore want wisdom, let him ask it of God, who giveth liberally and upbraideth not; yet he giveth the spirit to them that ask him

Secondly

Secondly, Consult with the Saints; for the ²The
 secret of the Lord is with them that fear him, Saints.
 and he will shew them his Covenant, [Psal. 25.
 14] converse with them who converse with
 God. The Saints have clearer apprehensions
 of the Scripture then other men; and can give
 a better account of the mystery (not so perhaps
 of the History) then many a learned man can
 do: the reason is apparent; for the godly man,
 though illiterate, hath the Law in his heart,
 and the truth in his inward parts; The Bible is
 transfer'd within him. But the most learned
 man in the world (if not a Saint) hath it not
 in the experience, though he have it in the
 expression.

Not belov'd that I speak in dislike of learn-
 ing and its use; no I do confesse that next to
 the Lord Jesus Christ, and Communion with
 God in him, there is no portion (whether riches,
 honours or pleasures) like unto it, in my esteem.
 This by the way; now to our purpose.

Prov. 24. 6

It is good therefore to consult with the
 Saints, a conjunction of Counsellors will do
 well, for in the multitude of them there is like
 to be safety, Prov 11. 14. As to depend only on
 other mens judgment, were to make as if the spirit
 had not come to thy selfe; so to depend only on thy
 own judgment, were to make as if the spirit of God
 had not come to others.

Three
 other
 rules
 Ruls for
 for the
 under-
 standing
 of the
 Scripturo.

Thirdly, Use such helps as God hath made
 useful to others for their right understanding
 of Scriptures.

Such as God hath made useful to me and many o-
 ther Christians, I shall set before you; I speak
 as to wise men, judge ye what I say.

The first Rule.

The first Rule.

1. That the Father, Son and Spirit ; as they are one, so they agree in one, *Job. 5. 7, 8.* they have but one designe. The Father, Son and Spirit are not like the gods of the heathen (*which indeed are not gods*) alwayes quarrelling one with another, clashing against, and contradicting one another, *though they will many things, their will is but one*

Therefore if you find in Scripture, that the Sonnes designe in Redemption, seems to be of larger extent then the Fathers in Election, and the Spirits in Sanctification, reconcile it by this rule, for their is but one and the same object of the Fathers Election, the Sons Redemption, and the Spirits Sanctification to eternall life.

The second Rule.

Second Rule.

2. Every particular is to be interpreted by the scope of the whole, and that will free Scriptures from all seeming contradictions.

Paul saith, *Rom. 3. 28.* a man is iustified by Faith, without (* or apart from) the deeds of the law : but *Iam. 2. 24.* Ye see then how that by workes a man is justified, and not by faith only, * or alone.

**Xap'is.*
**Mōvov.*

Now hear seems to be a contradiction ; but the scope of the Scriptures will untie this knot (as I understand) thus. By Faith alone we are justified, but the Faith by which we are justified is not alone ; 'Tis not (as I conceive) the worke Faith, nor the works of faith, but a working Faith whereby we are justified.

By faith the person is justified, and by works the faith is justified ; and thus beloved (I hope) you see clearly , that there is not *concordia discors*, a disagreeing agreement , but *concordia concors*, an agreeing disagreement between these two Scriptures.

One faith (*to this our purpose*) that to hang on any word or phrase in a Text and neglect the scope, favours of an *Heretical* disposition. And Luther hath a sweet saying to this purpose, *Grammaticam decet Theologia cedere, quoniam subiecta sunt verba rebus, non res verbis: vox merito sensum sequatur & litera spiritum.* The sense is short in this, Words must give place to the matter and sense: *His reason is this*, because the matter is not for the words, but the words for the matter. And again Divinely, *Iste modus intelligendi aut interpretandi Scripturas, diversa scil. ex diversis locis decerpere, est fallacissimus; habenda igitur est tota Scriptura, ante oculos, & contraria contrariis conferenda.* That way of understanding or interpreting Scriptures, viz. to gather divers things from divers places, is most deceitfull ; the whole Scripture therefore is to be had before our eyes, and contraries to be compared with contraries.

Friends, I hope it will not be an offence to any to quote an Author ; for I beleeve, 'Tis as lawfull to consult with the experience of dead as living Saints.

The third Rule.

3. The place is not truly interpreted, nor consequence well infer'd, the consequence whereof is an absurdity, and speaks any thing to the disparagement

3 Rule.

The New Command renewed:

ragement of the God of grace, or the grace of God, as Lybe, (Divine Luther) *Omnis Scriptura est pro Christo interpretenda, ex. gr. Serramandati, scilicet in Christo; quia sine Christo nihil potest.* All Scripture is to be interpreted for Christ; as, keep the Commandements, viz. in Christ; for without him ye can do nothing.

And again, fully excellent and excellently full: *Si Adversarii urgent Scripturam contra Christum, urgeamus Christum contra Scripturam.* If our adversaries urge Scripture against Christ, let us urge Christ against Scripture.

If the interpretation of any Text, draw such inferences after it as these, viz. That God is unjust; that God is mutable; that God cannot do all things; that Christ is not able of and by himself to save to the utmost, that the Saints shall not be kept through Faith by the power of God to salvation; I say, if such inferences follow the interpretation of any Scripture, 'tis not truly interpreted, for they cannot speak against the truth, but for the truth.

The fourth Rule:

4 Rule.

4. Take heed of distinctions; though there may be use of them, yet for the most part, the most part of distinctions arise from darkness and ignorance, or from wilfulness. Therefore take heed of them, and admit not of any which are not well grounded on the Scripture. Did we speak more punctually to all points, and more distinctly, there would be fewer distinctions.

It is a common thing with many men, that
cannot

Or, Love one another.

37

cannot or will not (*Oh that there were not such as will not*) understand the truth, to raise distinctions and evade that way. When men know not what to say, then like *Sophisters* they cry *distinguish*, we must distinguish. And then *Materialiter* and *formaliter*, *strictè* and *latè* (*poor thread-bare terms*) are tossed up and downe like *Tennis Balls*.

The fifth Rule.

§ *Parables and similitudes hold not in the particular; but in the whole; not in every sentence, but in the scope.* § Rule.

They run not on all four, as we say; they are of more use for *Illustration* then *Demonstration*. And I believe there is not a truth held out in a *parable*, but its held forth also in some other place of Scripture, which will be better to ground on, being usually more clear.

The sixth Rule.

6. Seeing God in Scripture speaks much in 6 Rule. a little, interpret Scripture in the largest sense. The Hebrew Scripture is like to *Laws of favour*, which are brew Do- to be extended as far as may be. We wrong *Stors* say many a Text of Scripture by confining, that the bounding and limiting it in a narrow com- Law hath passe. seventy

The *Evangelists* look upon several Texts as faces, i. e. fulfilled in their dayes, which were fulfilled manner long before; as *Matth. 3. 17*. Then was ful- of wayes filled that which was spoken by the Prophet to be o- Jeremiah, saying, &c. Now this was fulfilled pened Literally in *Jeremy 31. 15*. When *Ephraim* and ap- (which plyed.

In the
New Te-
stament
the Apo-
stles bring
the same
testimony
to divers
purposes.

which came from Rachel) was in captivity, and fulfilled here by *allusion*; as much as if it had been said, *we may now take up the words of the Prophet*; as if that place was not fulfilled till now. And so you shall often finde severall Texts upon severall occasions applyed to severall uses; which shew that the same testimony should not be confined. As for instance, that Text [Hab. 2. 4. *The just shall live by faith*] is applyed in severall senses, as appears by comparing it with Rom. 1. 7. Gal. 3. 11. Heb. 10. 38. in all which places 'tis quoted.

The seventh Rule.

7 Rule.

7. No place must be interpreted so as to make the two Commandments, *love your Neighbour*, to prejudice each other. As the Proverb is *we must not rob Peter to cloath Paul*, We may not take from God, to give to our Neighbour; nor take from our Neighbour, to give to God.

Mark 7. 11

As *Honour thy Father and thy Mother*: now we must not under pretence of *honouring our Parents* dishonour God; no, 'tis obedience to *disobey them*, wherein we cannot obey them, unless we disobey God. Neither may we under pretence of *Corban* or a gift, refuse to do ought for our Father and Mother, as God commands us, lest we make the word of God of none effect.

The eighth Rule.

8 Rule,

8. Distinguish between things spoken properly, and things spoken figuratively, as also between things meant literally, and things meant

spiritually. The Prophet *Malachy* said, *Mal.* 4.5. that *Elias* must first come, which was spoken of *John* the Baptist, as *Christ* clears it, *Mat.* 17.12. So these words *Mat.* 16.6. Beware of the leaven of the *Pharisees*, are not meant properly, but figuratively.

If a man should take that place [*Mat.* 5.29. *If thine eye offend thee, pull it out*] literally, he might be guilty of *self-murder*. Therefore it is to be understood spiritually; viz. of any thing that is as neare, deare and tender as our eye to us. *Origen*. who interpreted all, or almost all other places of Scripture mystically, understood this place literally [*Mat.* 19. 12. Some make themselves Eunuches for the Kingdom of God] and thereupon gelded himself: but surely *Origen*, had not that *ab origine*; for from the beginning it was not so; it was not instituted by God; therefore must not be executed by man.

The ninth Rule

All places which speak of Administrations, 9 Rule. and Administrators, are best understood and interpreted, the nearer the sense comes to Gods designe. Gods designe is, *Eph.* 4.11,12,13. by all Administrators and Administrations to bring about the perfecting of the Saints, the worke of the Ministry, and the edifying of the body of *Christ*, till we all come, &c. Now all Administrations and Administrators being to help on this, the places of Scripture speaking of such things, are undoubtedly best understood in the sense which doth promote that worke.

If

The New Command renewed :

10. If Scripture speak it, believe it, though Reason cannot find out the reason of it. The Scripture saith in *Job. 26. 7.* That the earth hangerth on nothing. The Scripture saith, that one is three, and three are one: *1 Job. 5. 7.* How can reason think this true? and yet 'tis true; for God who is truth, and speaks nothing but truth, saith 'tis so.

Yea, let me add, that could God be comprehended by our reason, we might think it reason to think he were not God.

The third Principle.

3 Princi-
ple.

3. If after all these endeavours, to attain and obtain the right understanding of Scripture, they yet seem in any particular to speak darkly: and as to external dispensations, thou knowst not with which to close, make holiness thy Rule.

That way which conduceth most to self-*sanctifying* and *Christ's* advancement, is the safest: and did Christians judge of opinions and practices by this Rule, they would better discern between things that differ.

You hear men say *this is Christ*, and *here is Christ*, and both may seem probable to you; but you know not how to determine: there are strong arguments on both hands. Now consider and in good earnest weigh, and that without partiality, which makes most for an exact walking with God, and building up one another in the faith and fear of Jesus Christ, and accordingly engage.

The fourth Principle.

4 Princi-
ple.

4. Make not that common to all, which God hath made peculiar to some; nor make that peculiar

to some, which God hath made common to all; do not ye enlarge when God hath straitned nor straiten when God hath enlarged. Cast not Pearls before Swine, nor give the Childrens Bread to Dogs: neither refuse to give the children bread, and deny not Pearles to them whom God hath made his Jewels.

Give every one his due; tribute to whom tribute, love to whom love, honour to whom honour. Be not you shy of joyning your selves when God will joyn himself; lest you call that common and unclean which God hath sanctified; be sure also to make a difference between the precious and the vile; then God will make you Jer. 15. 20. but to this people a fenced brazen wal, and though they fight against you, they shall not prevaile; for the Lord will be with you.

The fifth Principle.

5. Confine not God to any, nor deny to God any way of working; know this, that he worketh, when, where, how, and by whom he pleaseth: because the first Gospel Ministry was with miracles, can there be none now without miracles? why will ye limit the holy one of Israel?

5 Principle.

If he bring about his end, that is, by the Gospel to bring in poor sinners to himself, what matters it whether it be done by the work of his hand, or by the word of his mouth?

And yet who knows but God who did, will againe appeare in working miracles; especially at the calling in of the Jewes, as hee did then at the calling of the Gentiles. But whether he will or no, let not us limit the holy one of Israel.

The

6 Princi-
ple.

6. Do not divorce what God hath married, nor separate what God hath joyned together. The fulfilling of the righteousness of the Law without us, doth not hinder the fulfilling of it within us; nor the fulfilling of the righteousness of the Law in us, deny the fulfilling of the Law without us.

Yea that
reject.

Why should some (like the Corinthians) cry up Paul, and Apollo, and Cephas, and neglect Christ? and others cry up Christ, and neglect * Paul and Apollo? surely Paul, Apollo, Cephas, and Christ are very good friends. Christ is not included in Paul, nor excluded from Paul; but is within him, and without him.

Some cry up Christ in the flesh, others Christ in the spirit, but Beloved, is Christ divided? surely Christ in the flesh and Christ in the spirit, do not oppose one another; why then should any oppose them one to another?

Some are altogether for the Letter, others for the Spirit and meaning of the word; Beloved, why should ye not be for both in one, seeing they agree in one? Letter and spirit, Word and meaning, do not disagree nor crosse one another. The lesson when the Scholar hath learned in by heart, doth not differ from that in the book, they are still one and the same lesson.

The Word is the meaning exprest, the meaning is the Word explained. Onely let me adde, that though the word includes the meaning fully, yet it doth not fully expresse the meaning, as appears by Christs exposition of the Law, Mat. 5

Some look but little to the outward conversation, as if all Religion consisted in an inward retirement and contemplation; others look as

little

little to the inward, as if all Religion were in the outward man : but Beloved, the inward and outward man make but one man, the inward and outward conversation but one conformity to the Will of God. *He doth not enjoy much of God within, who walks not much with God without: nor doth he walk much with God without, who enjoys not much of God within.*

The seventh Principle.

7. Whatever was either rule or priviledge under the Law, is still so under the Gospel, unless we can shew its abrogation. What was once discovered to be the will of God, continues to be so till he himself do disanul it. We see indeed that many things are revoked, and though they were once his will, are his will no longer : for God doth not speak the word because the word is right, but the word is right because God speaks it.

7 Princ-
ple

Let us not therefore think that the *Old Testament* authority is not proof sufficient; surely as we understand, his will there, is not abrogated in the *New Testament*, abides still in its full force.

The eighth Principle.

8. Use *freethesse* rather than violence, words rather than swords to convince one another; use *verba* rather than *verbera*; *Argumenta Aristotelica*, rather than *Bacillina*; rational Arguments, rather than club Law, to win upon each other.

8 Princ-
ple.

Certainly, if reason and Scripture wil not prevail, imprisonment, &c. are not like to do it. I am sure the first is more suteable to man, who cares

cares nor to be bound but with the cords of a man viz. love ; cords may binde up his hands that he cannot hurt, but love binds up his heart that he will not hurt,

A Cart may break yce, but it doth abide yet still, but the Sun doth melt it out of it self.

I beseech you Beloved, let us rather pray one for another, then make a prey one of another. if Christ come & find us beating our fellow-servants, how, ah how shall we look him in the face? Oh that every one that reads, would ask his heart concerning every Rule, & Principle, how far it doth concern himself, and not put off, as if others and not himself, were spoken to.

Consider what hath been said, and the Lord give you understanding in all things.

Try all things,
hold fast
that
which is
good.

PART. I V.

*I shall adde some Arguments to provoke us
to mutual love:*

The first provoking Argument.

**1. Argu-
ment.**

1. *Is the will and command of the Lord Jesus Christ that we love one another. And oh with what willingness should Christians embrace the will of Christ? Certainly if his command be grievous to us, the love of God is not in us. 1 John 5. 3.*

Alas! how little is love your enemies observed, when love one another is so little regarded. Surely if you would have been loth to have dealt unkindly with a dead friend as you observe

observe his last Will and Testament; and will ye deal thus with Christ? are these the effect, of your affection? How can you prove what you profess, that you are his friends, when he saith, John 15. 14. ye are my friends if ye do whatsoever I command you? never talk of friendship unless ye obey him.

Reade over that place (not overly, but seriously) 1 John 4. 20. If a man say I love God and hate his Brother, he is a liar. Do ye see this Christians? Who speaks truth? God or you? You say you love God; God saith you lie, for you love not one another.

Meane ye to mock God, when ye call upon him and pray, thy will be done! is not this his will, that ye love one another? what would you have God say Amen, and you will not say so be it?

The second provoking argument.

Secondly, We have Christ for an example, he lived and loved as well as suffered and died, leaving us an example. This is all we have to do in the world, to shew forth the virtues of Christ, and to walk as we have him for an example. We writ not after our copy, unless we live and love as Christ did.

2. Argument.

See thht remarkable inference, 1 John 4. v. 10, 11. Herein is love, not that we love God, but that he loved us, and sent his Sonne to be the propitiation for our sins, v. 11. He draws this inference, If God so loved us, what then? must we love God again? nay that is not all, but, how ought we to love one another, God having given us such an example?

Christ

Christ told the Jewes, * that if they had *Abrahams* made *Abraham* their example, they would do children, as *Abraham* did; and surely did we purpose Sons of i- Christ for our example, we should walk as *Christ*.
mitation. If a *Painter* tell me he is about to draw the *Picture of a man*, and it prove to be like a *beast*, I shall hardly beleieve that he had the *Idea of a man* as an example in his fancy.

Surely, while the *products* and results of our *undertakings* be so brutish and diabolical; how can any man think that we have Christ as a *pattern*, unless they judge Christ by us to be according to us, *viz.* malicious and envious as we are?

Ab my Brethren! tender the honour of Christ more; he hath told the world that they may read him in you, and your obedience to his commands, will give all the world to understand that ye are his Disciples; *alas*, what will men think of Christ, when they see his Disciples walk in strife and bitter envyings.

You are his *Epistle* to be known and read of all men; and if the *copy* contain such bitter things, will they not think that the *original* contains the same? *Ab Beloved!* why do you bring up an evil report upon the Lord Jesus?

When the streams are bitter, will any think the fountain sweet? The *Academicks*, the *Peripateticks*, the *Stoicks* and *Epicureans*, and all the *sects of the Philosophers*, were more careful to follow their leaders; then Christians are to follow Christ.

But as *Alexander* said to a cowardly soldier of his called *Alexander*, Leave off thy name, or fight better; never call your selves *Christians* and pretend to walk as you have Christ for an

an example, unlesse men may read that in you,
which was read in Christ, viz. love.

The third provoking Argument.

Thirdly, *Love is debt.* You owe love, and should owe nothing else to one another. *3 Argu-
Christians, will ye not be honest men and pay ment.
your debt?* Rom. 13. 8, 9, 10. when you love *Aut hoc
one another, you fulfil the Law, and pay your non est
debt. Evange-*

Is it not strange that Christians should be such *lium, aut
Antinomians?* this is Christs Law, *Love one an- nos non sumus Evan-
other;* now you are *Antinomians* if ye love not gelio.
one another; certainly a man that is for love is no *Antinomian*; for the Law is fulfilled in this one word, viz. *Love.* Look to it Christians, you will never be out of the danger of being arrested one by another, till you pay your debt, and love one another.

The fourth provoking Argument.

Fourthly, *Your union and communion one with another, your loving one of another, will remove the scandals which your divisions bring upon the truth of God.* There is no such stumbling block which causeth the world to wave the way of God, as the division of Saints. *4 Argu-
ment.*

It is bad like (saith the world) that they can teach us the truth, when they cannot agree about it themselves. Blessed God! what reproach is this? Oh that this should be punished in *Askalon*, and spoken in *Gath*!

Christians would it not make you blush, if you should hear poor souls (as I have heard

The new Command renewed :

(*the Lord knows*) with a *sorry heart*) come and tell you, that there is *nothing* keeps them so much in doubt, *nothing* fills them so full of fears, as the *division of Saints*.

Alas saith a *poore soule*, my *soule* is in a *straite* betweene two, and what to do I know not; one tels me this is *Scylla*, a nother tels me that's *Charybdis*; one tells me that in that way there is a *Lion*, another tels me that if I leane on that wall a *Serpent* will bite me, and this saith the *poore soule* even rends my heart to pieces.

Ah *Christians* ! let the *sighing* of these *poore Babes* and *Infants* *souls*, prevaile with you; yea; let them who as yet are *unborne* (*being not newborne*) see your *sweet* and *loving conversation*, that they may be won by it.

The fifth provoking Argument

5 Argu-
ment.

Fifthly, *Your living in love* will *midwife* into the *World*, that *long lookt*, and *longed* for *man child* of *Reformation*, with which we travel in birth to this very day.

Alas! we are like *Jacob* and *Esau*, struggling in the wombe for *priority* and *Eldership*, and so prove our selves *foolish children* by standing in the way of breaking forth, Every body cries out, *where is the Reformation?* you promised us a *Reformation*; ah, will ye not lay it to heart? undoubtedly had you not fallen out about the way, you had come to your journeys end long since.

Nothing retards and hinders *publick motion*, so much as *division*; when one goes this way, another that; 'Tis spoken to the *eternall* *pro*

The New Command renewed :

49

of Israel, *Judg.* 18. 1. they were gathered together *as one man*. And *ver.* 8. All the people arose *as one man*. So *Ezra.* 3. 1. The people gathered together *as one man*. *Nehe.* 8. 1. And all the people gathered together *as one man*.

Had they been divided, how had the work gone on ? *Christians*, shall Israel in the flesh be as one man, and shall not Israel in the spirit ? were they so zealous for the Type, and shall not we for the Antitype ? yea for the shadow, and shall not we for the body ? as you love publick settlement and safety, love one another.

The sixth provoking Argument.

6. Union and love will preserve you, but division and envy will be your ruine, *Gal.* 5. 15. But if ye bite and devoure one another, take heed ye be not consumed one of another. 6 Argument.

What ! are *Christians* become like *Milstones*, which having no grise to grinde, set themselves on fire ? that the world should hate you, and seek your ruine is no wonder ; but that your selves should hate one another, 'tis monstrous. Was it ever known that any hated his owne flesh ? you are flesh of flesh, and bone of bone, yea of one spirit with *Jesus Christ*. Oh if you were but sensible, how sensible *Jesus Christ* is hereof ! Think ye that it paines him not to have his members thus disjoynted ? surely he cries out, *I am wounded*, yea my friends wound me.

What ! Brethren sheath their swords in each others bowels ! Will ye bring that ruine upon your selves which the Diuel and his agents have attempted, but in vaine ? Will ye pull out one anothers eyes to make the *Philistians* sport ?

Ab

The New Command renewed :

Ah take heede, lest whilst you fall out among your selves, a common enemy fall in upon you and end the controversy, by both your ends. Surely the world hug themselves in these hopes ; and the Saints shrugge for these feares.

When Agamemnon and Achilles were fallen out, Homer brings in Nestor perswading them to reconciliation from these two arguments.

*Μέγα πένθος Ἀχαιῶν γὰρ ἴκται,
Ἰκὺν γυθῆσαι Πριάμους Ἡριαιοῖσσι παῖδιν.*

*Alas! great sadnesse will the Greekes possesse;
Priams and Trojans joy will be no lesse.*

The world wisheth of you (as Tacitus of the Germans) if this people cannot love us, that they would hate one another : and will you give them their hearts desire ; must it againe be said, Thy perdition is of thy self, Oh Israel! Oh England!

'Tis said of the stone Scyrus, that while it is whole it lwimes on the water, but being broken, it sinkes. Christians, there is yet hope, that being whole and united in love, we may swim above all the waters that flow in upon us like mighty fouds, but if we breake and divide, we are like to sinke, every Womans child of us. Many other Arguments may be used, but I hope a few words will be enough to the wise: onely these three to conclude with.

First, The Beasts of the field are not onely at peace with us, but at peace among themselves: they especially who are of the same kinde agree together, Saxis inter se convenit urbis, the wilde

Or, Love one another?

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wild and savage bears agree among themselves.

What? shall the Lion lye downe with the Lambe, and the Leopard with the Kid, so teach Saints the way? the Oxe and the Ass have more knowledge then my People, said God of Israel, and may we not say of the Elephants and Stages, they have more love then Christians? they will help and support one another, but Christians——

Secondly, *wicked men, Brethren in iniquity agree together, Luk. 23. 12. Look to it Christians. That very same day Pilate and Herod where made friends together, who before were at enmity among themselves. Can ye reade this and not blush?*

That very day that Christ was to be abused, enemies became friends, and at this day when Christ is to be advanced, friends become enemies. Christians where are your hearts?

Thirdly, the Devills agree among themselves, and as I may say, love one another, though it be but a devilish love, Mar. 5. 3. from v. 22. to 27. mark it I beseech you, They will not caſt out one another.

Do the Devills love their kingdome so well that they will not divide it? and doe ye love ours so ill, as to divide it and break it? will it not be bitterness in the latter end? Mat. 12. 45. they go and call one another, and take possession and dwell there; What! can Devills dwell together, and cannot Christians? Oh! with what bleeding hearts should we think of this, that the children of Hell should be wiser in their Generations then the children of Heaven.

I shall conclude with that Scripture, Phil. 2. If therefore there be any consolation in Christ, if

The New Command renewed :

if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind: Let nothing be done through strife or vain glory, but in lowliness of minde, let each esteeme other better then himself; looke not every man on his owne things, but every man also on the things of others. Let this minde be in you, which was also in Christ Jesus.

Christians, I would I were able to expresse my self with more affection, in beseeching you to love one another; I beseech you, yea with beseechings I beseech you love one another. Could I but paint out before you the pantings of my heart, and set sighes before your sight, and draw a draught of the groans which these considerations draw from my heart. But-- All I will or can say is love, love, love; The love of God and the God of love constrain you to love one another: that it may at last be said of Christians as it was at first, behold how they love one another.

FINIS.

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